

JANUARY, 1884.



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THE AMERICAN MISSIONARY.

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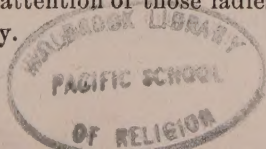
JANUARY, 1884.

No. 1.

American Missionary Association.

Another year. Are we ready for it, ready to work and to win? The harvest is still plenteous and every increase of store is precious. Who can measure such privilege? And what of opportunities? The swift-winged events of our civilization are continually hurrying us into the midst of them. It is a day of speedy rewards. Christ comes quickly in these times. The business of the Church is helped as absolutely as secular business by the development and use of material agencies for advancement. What is wanted is the good seed of the word. It is that—the light which shines forth from *that*—which gives life and growth and masterly power. We want faith in the promises. It shall be said, “The kingdoms of this world are become the kingdoms of our Lord and His Christ.” The truth of it is not to be doubted or eclipsed. We want power from on high, and that is neither distant nor subject to unseasonable delay. What the year shall be is for us, under God, to determine. Let us labor and pray that the word of promise—the divine imbue—may make rich and fruitful, and place the great religious interests of our land on the foundation of God which standeth sure.

We devote considerable space in this number of the *Missionary* to the papers and reports presented at the Woman's Meeting held in connection with our Annual Meeting in Brooklyn. The topics considered related to the wide range of work conducted by this Association. They were treated by persons having much experience in our mission fields, and will be welcomed not only as interesting reading, but as furnishing authoritative data for the encouragement of the friends of our work. The constitution proposed at the meeting, for Women's co-operative societies is given, and is commended to the attention of those ladies who desire to aid mission work in our own country.



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The valuable Paper on "Woman's Work in Modern Charity and Missions," read by Rev. A. H. Bradford at our Annual Meeting, not published elsewhere, has been put in pamphlet form, with a view to general distribution. We will be pleased to furnish copies gratuitously, in such numbers as may be desired, to those wishing it for the promotion of woman's work.

WE are happy to report that the practice of paying for subscriptions for the *American Missionary* is becoming more general year by year. This is as it should be. We try to make the *Missionary* worth the price, which is fifty cents annually. We believe the information it contains is of value to all, and that most of it cannot be found elsewhere. Will not our friends kindly aid us in its circulation, remitting to our treasurer at once what may be gathered for that purpose?

JOINT COMMITTEE.

The Joint Committee appointed by the American Home Missionary Society and the American Missionary Association for the consideration of the relation between the two societies, met by adjournment at Springfield, Mass., Dec. 11. The committee on the part of the A. H. M. S. consisted of Rev. J. E. Twitchell, D.D., Rev. Lyman Abbott, D.D., Rev. Geo. L. Walker, D.D., Rev. C. L. Goodell, D.D., and A. S. Barnes, Esq. The Committee on the part of the A. M. A. consisted of Rev. J. L. Withrow, D.D., Rev. Washington Gladden, D.D., Rev. D. O. Mears, D.D., Prest. S. C. Bartlett, and Rev. W. H. Ward, D.D. All were present except Dr. Goodell, and his place was filled by Mr. S. B. Capen. A letter from Dr. Goodell was read. Dr. Barrows, representing the Home Missionary Society, and Dr. Strieby, representing the American Missionary Association, were also present by invitation.

It was manifest that the members of the Committee were equally friends of both societies and sought only their greatest efficiency. No partisan feeling found utterance. The members of the Committee are men of independent views and judgment, and examined the subject before them from different standpoints, and yet reached in the paper presented below a remarkable degree of unanimity—every item receiving a unanimous vote. The result will command and deserves the attention of the churches. The following is

THE ACTION OF THE COMMITTEE.

Consulting the principle of comity between the two societies—the A. H. M. S. and the A. M. A.—and that traditional policy of Congregationalists which ignores caste and color lines, and also in view of the present relative position and strength of the two societies, we, the Joint Committee, give as our judgment:

1. That, as heretofore, the principal work of the American Home Missionary Society should be in the West, and the principal work of the American Missionary Association should be in the South.

2. Whatever new work may be called for in any locality should be under the charge of the society already occupying the ground. No exception to this rule should be allowed unless it be by agreement between the two societies.

3. Concerning work already established by either society, we would recommend that if either comity, economy or efficiency will be advanced by it, such a transfer of the work should be made as shall bring the work of the societies into harmony with the preceding recommendations.

4. We would recommend to the two societies to consider the practicability of using a common superintendent in those portions of the field where an economical and efficient administration will be secured by it.

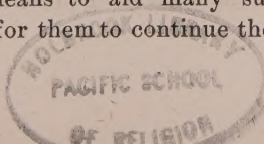
ONE THOUSAND DOLLARS A DAY.

What can be done with it? We can sustain efficiently our current work of educating teachers and preachers and the planting of churches. In the progress of development, more requires more. If the Association did not need increased receipts it would be evidence of lack of growth. There is no such lack. New demands are springing up at every point, and it is wise economy to meet these demands. They are simply the healthy development of legitimate missionary work.

Just now there is urgent demand for the increase of facilities for promoting industrial education. The South is arising into a new life. New fields of labor are rapidly opening. Skilled workmen are wanted. The possibilities of agricultural prosperity are becoming better understood. The aspiring youth of both sexes are comprehending their opportunities, and the industrial departments in connection with our institutions are patronized as never before. We ought to make the most of them now.

We need more means for supplying the minds of those hungering for knowledge with good reading. The colored people have few, if any, books or periodicals. We ought to have the means at once for furnishing fifty libraries and reading-rooms at as many different points. Such help to those willing to help themselves to some extent should be provided.

The students leaving our schools to go forth as teachers may be numbered by thousands. These explore the dark places of the land. They open schools in such buildings as can be found, or, finding none, teach out of doors. We need means to aid many such with supplemental support, making it possible for them to continue their schools longer than



the few months provided for by the limited State appropriations. Thousands of dollars could be used wisely in this way. The opportunity now for temperance work is more promising than ever. A temperance wave has been sweeping some portions of the South. Our students are thoroughly indoctrinated in the principles of total abstinence. They make the best advocates of the cause that can be had for many localities. It is a crucial period. The time to do this work is now—now, while the great questions at issue are being agitated and settled. We ought to have means for extending our efforts to the utmost in this direction.

Of more importance still is evangelistic work, supplemental to the labors of our pastors. This is coming into more than usual prominence. Our students have had thorough training for it, and no little experience in it during their course of study. A score of them in every Southern State could be set to work with profit, if we had the money for such outlay. Nothing could do more for immediate results in developing a pure Christianity among the untaught and unsaved poor of the South.

We might also, with a thousand dollars a day, do more than we have ever done to foster the growth of right and permanent institutions in all our fields of labor. This is the great and urgent necessity. Out of Christian churches and schools will flow all the benefits demanded by a Christian civilization. For this especially we emphasize our appeal. To what better use can the Christians and patriots of our country devote a thousand dollars a day?

A friend, noting the annual average addition of churches as five or six, raised the question whether the time had not come for doubling that rate. The Association is glad to recognize this worthy aspiration and itself to avow the spirit of it, and still further to remind the friends that the disposition of leaders on the field to magnify the work of each year is also in the same line. Nevertheless, we find that those who become in some sense responsible for the nurture and support of these ecclesiastical children born to us become conservative instead of becoming rash, as is sometimes averred. Yet we are able to give assurance that the Field Superintendent and his associates, with their eyes upon the whole field, watching the germs and their unfolding, are only anxious to set out these plants of the Lord's house as fast as is at all consistent. We also see, in no far-away future, a large church work for us as the fruitage of our school work.

A prize of \$75 is given annually to the best male Greek scholar in the High School at Newport, R. I. The best examination this year was by the daughter of George Rice, the colored steward of the steamer Pilgrim. As she was not eligible to the award a gentleman from New York sent her \$75 in gold.

WANTED!

—We greatly need a new school building, for the lower grades at Tougaloo University, a two-story building with school rooms below and a chapel above. Who will give \$3,000 for ——— Hall at Tougaloo?

—We need also a steam engine for the Industrial Department at Tougaloo, a portable engine of ten or twelve horse-power. Who will give it, or the money needful?

—We need twenty or more sets of carpenters' tools for schools of carpentry at Talladega and elsewhere. Who will give one or more sets?

—We need illustrated books and magazines for our Reading Rooms. Who will give us subscriptions to *Wide Awake*, *St. Nicholas*, etc., or money to buy such books as will help to create the reading habit?

BENEFACTIONS.

Rutgers College has received \$1,000 toward an endowment fund from Mr. R. H. Ballentine, Newark, N. J.

Mayor Low, of Brooklyn, has given the city of Salem, Mass., \$7,500, the income of which is to be applied in aid of needy students in college.

Illinois College has recently received a gift of \$1,000 from Mr. E. W. Blatchford, of Chicago, who was a member of the class of '65.

Mr. George W. Dixon, of Bethlehem, Pa., has given \$20,000 to Linden Hall Female Seminary, to build a Gothic chapel in memory of his daughter.

Mr. Roland Mather, of Hartford, Conn., has given \$10,000 to Olivet College, Mich.

Joseph Dean, of Minneapolis, has placed in the hands of the trustees of Hamlin University \$25,000 to increase the endowment of that institution.

Mrs. Robert L. Stuart has given \$150,000 to Princeton College to endow the department of philosophy and pay the salaries of professors in logic, ethics and psychology.

Among the wants specified in the report of the Executive Committee of the A. M. A. for the coming year was \$10,000 for a new hall for the Edward Smith College, at Little Rock, Ark. It is proposed that the donor of the amount name the hall at his discretion.

GENERAL NOTES.

AFRICA.

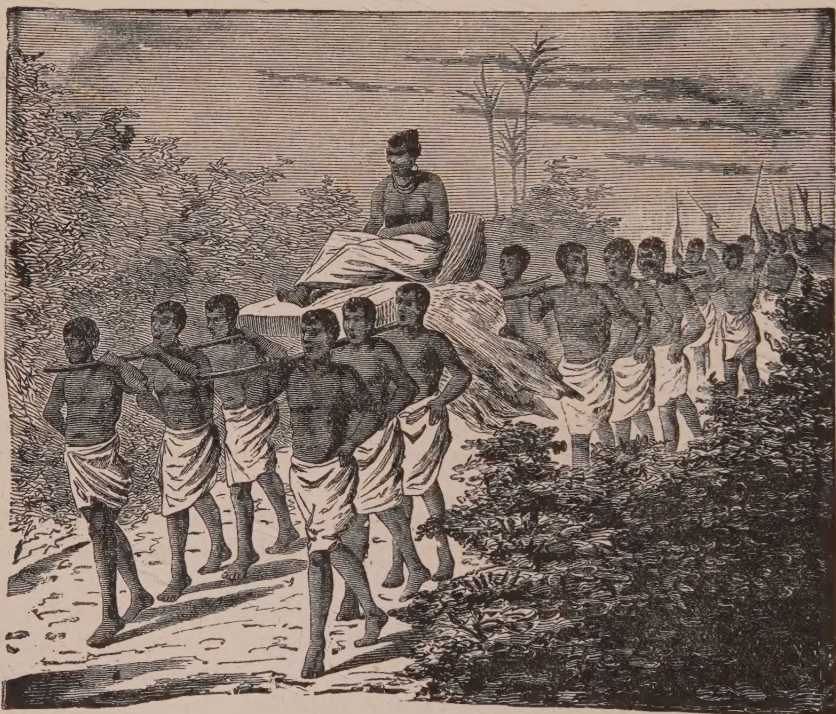
—Among the Belgians no less than six commercial societies have been constituted to explore the Congo.

—The Livingstone Inland Mission has founded a new station at Ngoma's Town, one hundred kilometers up the river from Stanley Pool.

—The merchants of Lisbon have constituted a company for the navigation of the Quanza. They have constructed to this effect in England a steamer, the *Serpa Pinto*, which was to be delivered in September.

—The Scotch Presbyterian Church have decided to furnish a steamer for the use of the Old Calabar Mission. The young people throughout the church have been requested to take up the matter and secure the money by the time the steamer is ready.

—According to a dispatch from Sierra Leone the Queen of Massah, with the consent of the native chiefs, has authorized the annexation of the neighboring territory of Sherbro to the English possession, which will thus extend without interruption from Sierra Leone to Liberia.



TRAVELING IN AFRICA.

—The fever of speculation reigns at Axim and in the districts of the Golden Coast. From the climate and the conditions of exploration, the working of the mines proceeds slowly. Commander Cameron, director of the West African Goldfields Company, has introduced upon his grant the hydraulic processes employed in California.

—The *Journal* of Geneva announces that the International African Association is occupied at present in seeking colonists who will receive gratuitously land in the countries of the Congo, of which Stanley has taken possession. It is negotiating to attract the Germans, and already the Prussian journals speak of the creation of a German Consulate.

—Flegel has offered to the African German Society to make a new exploration in a region entirely unknown, which extends to the Congo; or, if they choose, to return toward the west to Mount Cameroon. The Government of the German Empire has granted a sum of 50,000 francs for this exploration. On the other hand, some private individuals of Lagos, where Flegel has resided since his last voyage, have furnished him funds with which to conduct an exploration to the basin of the Niger and to Bénoué, in the advancement of science and commerce.

—Mr. Petersen and Dr. Sims have founded at Stanley Pool a new station for the Livingstone Inland Mission. Dr. Sims very quickly commenced to heal the sick, which gained him the confidence of the natives. These latter do not labor hard enough to produce from their land the provisions necessary for the number of Europeans established at Stanley Pool, and the price of provisions has greatly increased. The steamer, *Henry Reed*, destined for the Upper Congo was to start out the first of August.

THE INDIANS.

—Of the 6,000 Pi-Utes it is said that there are never more than 600 on their reservation at one time. Not more than fifty attend the agency school.

—The National Indian Association, an organization composed exclusively of ladies, has for its object to obtain for the Indians the rights of citizens, and to induce the Government to allow them to own farms.

—The General Council of the Choctaw Nation, recently closed, appropriated \$100,000 for the erection of a new council house, the old one to be used as a manual-labor school for the education and training in industrial pursuits of fifty orphan boys.

—The ceremony of receiving Sitting-Bull into the Catholic Church at Fort Yates has been indefinitely postponed because Sitting-Bull cannot make up his mind which of his two wives he will let go. Bishop Marty has had him under his care for several months, and his instructions were being rapidly absorbed by the Chief; but separation from his wives proved too much, and he will probably return to heathenism.

THE CHINESE.

—The missionaries in China, to the number of 231, have presented another petition to the House of Commons against the infamous opium traffic.

—There is a Chinaman at work in Tahiti, in the South Sea Islands, who is said to be a whole Bible society in himself, expending twenty dollars a month out of a salary of twenty-five dollars, for Bibles to distribute among his countrymen there.

—The largest bell in the world is in Kiota, Japan. It is 24 feet high and 16 inches thick at the rim. It is sounded by a suspended piece of wood, like a battering ram, which strikes it on the outside, and its booming can be heard for miles. Nobody knows when or by whom it was cast, and though its surface is covered with characters, no scholar has yet been able to translate them.

—The *Foreign Missionary* says the great secret of success in teaching the Chinese in America lies in the direct personal influence of the teacher over the pupil. Generally each pupil is provided with a teacher, and the chances of spiritual benefit are in direct proportion to the cordial sympathy and manifest kindness evinced. The first important revelation that dawns upon the Chinaman is that there are those in this land who are not hoodlums, and that brutality is not the universal law in America; that Christianity is higher and purer than the enactments of Congress, and that Christ is the friend of all men, and has died for Chinamen as well as "Melicans."



CHINESE WOMEN.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

PAPERS READ AT THE WOMAN'S MEETING IN BROOKLYN.

THE INDIAN WOMAN.

BY MRS. A. L. RIGGS.

To describe an Indian woman is no easy task for one who lives among them, for every peculiarity becomes so familiar, and so interwoven with our common everyday experience, that we forget how strange and unlike white women she appeared to us at first. But she is a woman, even though she wears her shawl over her head and carries her baby on her back.

How uninteresting, you must think, and she probably thinks the same of you. She does not know that you care for her. She feels that she is different in some way, and most likely if you smile upon her she will not know it, for she is too modest even to look at you ; but speak to her in a pleasant tone and offer to shake hands with her and notice her baby, and she begins to think that *you* are a woman. In her no trace of dignity nor Pocahontas beauty are discernible, but she is untidy in person and attire, her movements are decidedly lackadaisical. An uninteresting object, indeed, to one who does not care to help her. But *we* believe that she has a woman's heart; and more than that—she has a soul.

Her aspirations for herself are limited, but she wants her child to grow up in the white people's way. Yet how small her conception of how this is to be accomplished !

She is a heathen—hemmed in on every side by fear and superstition. Her gods are gods of fear. She believes in witchcraft, is afraid of a world full of evil spirits. Under a pagan religion her place is next to the mere animals. She goes with her husband to the hunt, not as a companion, but as the drudge, the human pack-horse ; she prepares the food, and her husband devours it regardless of her needs ; he may boast of his "old woman" as being "nina mimi heca" (swift or good to work) for that is the only accomplishment required in his selfish, egotistical mind. "The Indian woman comes into the world under a species of protest—every Indian parent desiring to have boys, rather than girls, hence she grows up into a condition of servitude." "In the Indian nation to purchase a wife is the honorable way, all other ways are dishonorable, and the man having bought his wife, although the custom of the country does not allow him to dispose of her to another, yet he may put her away, or leave her, at his pleasure. He may also whip her and beat her, for she is his money." I never shall forget one poor woman who came to me soon after we went to the Indian country. She showed me her back covered with the marks where her husband had beaten her.

Now I have given you a brief description of the Indian woman *as we find her*. What can be done for her? What would *you* do for her? There is only one thing. *Help her to become a Christian*. This is not to be accomplished in a hurry, for she is in bondage to her husband—to her religion. But faith and prayer, together with a genuine interest in the Indian home, can accomplish much. Desolate and comfortless though that home may be, it can be transformed, and the husband even can be made to see that there is something more real, something that is more satisfying, something that is more comforting than this life of fear and bondage to his heathen gods. "The man has more to give up than the woman

if he becomes a Christian. If a woman changes her gods and her religion, no one cares very much ; it is 'only a woman.' But a man must abandon his ancestral faith, which binds him more strongly than the woman, for the very reason that he is a man, and has been inducted into manhood through the ceremonies of his religion."

He can be led to see that his wife is worth more to him than his horse or his dog ; and he begins to see that he can do some of the work which she has been obliged to do, and thus she is enabled to make home more attractive. With the dawn of Christianity comes the first effort toward civilized ways. The husband now brings the wood and water, and little by little a few household conveniences appear, such as chairs, a table, a few dishes ; also knives and forks are used instead of fingers ; even lambrequins are sometimes seen—hung, however, in the most absurd way, outside the shades—and we are astonished to see in some of the houses white counterpanes and ruffled pillow-shams. Also a U. S. T. D. blanket is often spread down for a carpet, and the rude, rough walls are covered with pictures cut from illustrated newspapers.

We find them ready and anxious to be taught many simple and needful domestic arts, such as making light bread and preparing wholesome dishes of food for the sick. The teaching of making light bread became quite an important part of my duties as a missionary's wife, and for the Indian women to take lessons in bread-making became quite fashionable.

Then she shows a desire to dress like white women, and instead of the broad-cloth skirt tied around her waist with a string and the short calico sack, and moccasins upon her feet, she appears with a kilt plaiting around her dress skirt, and, what probably in her mind is an improvement upon white woman's taste, the plaiting is headed with two or three rows of bright worsted skirt braid. As she admires the thin and lightly covered head of the white baby, she closely clips her own baby's hair so as to have it as nearly like a white baby as possible. But all this is the mere outside of life—one benefit which Christianity brings to her personally. She begins to show that she has become a missionary at heart and that she has a desire to send this great blessing which has wrought such a change in her home into other homes ; and as others like herself, near at hand, have been treasuring up the blessed words of the Lord Jesus, "Go ye and preach my gospel," they begin to think that they can do something to send the good tidings to those who are in the darkness which so recently surrounded themselves.

Now, in the Dakota mission, we have thirteen churches, and in every one a woman's missionary society, and the money raised is used to support native missionaries—that is, Christian Indians are sent out among the heathen Indians as missionaries, and are supported by Indian societies. The Indian woman's society is conducted very much like any sewing society among white women. Some woman is appointed to lead the devotional exercises, and we have our officers appointed annually. They make children's clothing after the white woman's fashion, and many useful articles similar to those usually made in sewing societies. Those women who are able make articles after their own styles, such as moccasins, pretty bags handsomely ornamented with porcupine, bead or ribbon work. These articles are gifts to the society, and we have no difficulty in disposing of them to those who wish specimens of Indian woman's skill in fancy work, or who may wish to help this native missionary work which is being so nobly carried on. Some of these women are really wonderful in their zeal and faithfulness, walking six, seven, or eight miles to the meeting every week. I could tell you many things about these faithful Christian Indian women, but do you wish any better proof of the hold Christianity has upon Indians ?

As I said before, an Indian woman's aspirations for herself are limited, but she wants her child to grow up in the white people's way. Now, if we are to elevate the Indian nation, let us plant in the homes the desire for the Gospel, and as we do it gather the children as fast as they are old enough to leave their mother's care into Christian training schools. Now out in the Indian country we are all the time carrying on missionary work in the homes, planting schools, organizing churches, and sending out native missionaries.

We have at Santee Agency, Neb., a large school of advanced grade, well established for the education of children and youth. So well known is this school among Christian Indians that our accommodations have become very limited, and last year we were obliged to refuse many who wished to come. I think you cannot know how hard it is for us to say, We cannot take you.

The great Dakota nation is ready to receive the Christian religion. We have the Bible in the Dakota language—a monument grand and beautiful to one who has just gone to his reward. Years of patient, quiet toil were spent in translating the precious words from the Greek and the Hebrew into the language of over fifty thousand savages. Then what hinders the work? We have hymns in the Dakota tongue. Who will go and sing these precious words to those who never heard them? There are those who are ready to go, but where is the money to send them? If you cannot go, what hinders you from sending some one? To be sure, this is a work of difficulty, for how can we expect a few years of training to so revolutionize a savage's life that he can withstand the heathenism which still permeates his native home? But we have those whom we can trust, and who are filling places of responsibility and usefulness. Besides those who have gone out as missionaries and teachers, we have in our school at Santee native teachers, and our own children are taught by them. One of our pupils is assistant matron in the Dakota Home. One who has been under our care is in the little city of Pierre, D. T., giving music lessons to white pupils. I give only a few instances, to show that we are beginning to see the results of our work.

Then give the free Gospel of the love of Christ to this great heathen nation right here so near us. Here is the Bible, here are the hymns; who will provide the means to scatter them, and who will go to carry them? We are preparing those who will go with you as assistants and interpreters. We hear of those who wish to get rid of the Indians; the surest way to do it is to educate them and Christianize them.

THE CHINESE.

EXTRACT FROM ADDRESS OF MRS. W. C. POND.

I will not waste time upon an introduction. I will only say that I am glad to be among you; glad that you are interested in the Chinese work, with which we have been connected so many years in California. We feel that we are greatly privileged in having these dark souls within our reach. We can obey our Saviour's last command, "Disciple all nations," without having to go far from our homes and native land. They are with us and we have but to open our hearts and our churches to them and they will come in. They are coming in; not in large numbers but one by one. In the church of which my husband has been the pastor for nearly ten years there are over seventy Chinese members—about one-third of our whole membership.

Many inquire how Chinese converts are tested. They join the Christian Association on probation and after a test of six or eight months are recommended to

the church. Then they come before a committee of the church and are examined, and after studying the articles of faith, in their own language, for several weeks they are propounded for church membership, and if they prove satisfactory are baptized and come into full fellowship with the church. They are not hurried into the church and are themselves timid and prefer to wait.

We have no work among the Chinese women that we can call our own. Both Presbyterians and Methodists have such a work in San Francisco, and it divides into very little sections what can be at best but a small work, because there are only three or four hundred Chinese women in San Francisco, and not a tenth of these accessible. But if means would allow we would be glad to attempt a work among the women at Sacramento, where nothing is done for them. With our very limited resources we can save more by working among the thousands of men and boys.

But we have much work *by women* of whom I would like to make mention. Patient and heroic, prayerful and soul-saving have been their efforts among the Chinese. I would like to tell you of one who has recently gone to her reward. Before leaving my home two months ago I called upon her and found her strength failing. But she was hopeful respecting her recovery, and the strongest incentive she had to get well was that she might have more opportunities to tell the story of Jesus to her boys, as she called those in the Chinese school. And when death came to her, six Chinese acted as pall-bearers at her funeral, at her own request. The church was more than half filled with Chinese, and the scene was touching in the extreme, as one by one they went to look upon her face for the last time.

You are all, doubtless, more or less familiar with the *American Missionary*, and read from time to time Mr. Pond's reports found therein. I will give a few statistics quoted from my husband's report, read recently before the General Association of California, convened in Santa Cruz. They are as follows :

Nineteen schools, as against 15 the last year ; total enrollment of scholars, 2,823, as against 2,567 the former year ; 40 teachers, of whom 14 were Chinese, as against 31 teachers the previous year, of whom 11 were Chinese ; number of those who have professed to cease from idolatry, 175, as against 156 the year before ; number of those who have given evidence of conversion, 121, as against 106 the former year, and the whole number of those who have turned to Christ during the history of the Mission. 400, who are scattered over the United States and in China. We hear of many of them who are doing good work for the Master and for the salvation of their countrymen.

Toward the expense of the Mission during the past year the Chinese themselves have contributed \$730.05.

I would like to have you remember the name of our church. It is "Bethany." Remember us in your prayers, for God has laid a great work upon us. We started in much weakness, but God has been with us and blessed us. We have felt His presence in our Bethany as Martha and Mary of old did in theirs. We have heard the Master's voice saying unto us frequently, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

MOUNTAIN WHITE WORK IN KENTUCKY.

BY MRS. A. A. MYERS.

There is an unnoticed class of people dwelling almost in the very centre of the settled portion of the United States. "Our brother in black" has been held up to the view of two continents for the last fifty years. And what is America going to

do with him and for him, has been a question which has interested the whole civilized world. This same question for a still longer time has been propounded in regard to the red man of the forest, and in later years concerning the Chinese. And right nobly has the Christian brotherhood evidenced its purpose to make men of these degraded classes. But until recently it has escaped the notice of these Christian workers that we have another class as needy perhaps as any. No spice of romance is connected with them. No barbarous tale of cruelty could be told to awaken sympathy in them. They are simply poor people, who during slavery were unable to obtain large plantations and so were driven by the arrogant Blue-grass slaveholder on the one side, and the greedy cotton-planter on the other, back into the mountains, where they are shut away from the rest of the world by mountain barriers, and still more hopelessly by the haughty caste spirit of the slaveholding monarchs, who disdain to have anything to do with them except to seek their votes.

These people are not really poor. Most of them own farms of three or four hundred acres; and the soil, if properly tilled, would be quite productive. Their plowing is done in the most primitive manner. A single horse attached to a little shovel plow simply tears the sod a little, enough so the weeds spring up luxuriantly, and the women and children must work hard in the hot sun to destroy them, while the lord of the home saddles his horse and rides to town, to sit on store boxes and tell low stories. This people, especially the male portion, seem to have a natural distaste for labor. They would be aristocratic if they could. In days of slavery they had their household servants, and tried to imitate the more wealthy slave-owners by living in idleness, and they still look upon labor as degrading.

They make no effort to get themselves homes. The large majority live in log cabins, with no windows. The doors stand open winter and summer. The women in cool weather always sit with a little shawl around them and a sun-bonnet on.

There are generally two rooms to each house, usually with a chimney or open hall between them, so you have to go out of doors to pass from one to the other. In the kitchen (which also serves as dining-room) is a large fireplace and a cook stove, if they are the happy possessors of one.

The other is the sitting and sleeping-room. You will often see three beds and one or two trundle-beds in a single room. Here the whole family and all the visitors sleep. We have sought to rest with thirteen of us in a room, perhaps 15 by 20 feet, and not a window in it and the doors shut. Fortunately the large-mouthed fireplace gave a pittance of ventilation. No carpets are used, and furniture is very limited. I believe nine-tenths of the people could put all their goods on a couple of loads and be ready to move at an hour's notice.

Families are large, numbering twelve, fifteen or even nineteen children. Girls marry young, and seem to be entirely satisfied with their condition. You seldom hear a desire expressed for anything they don't possess. Give them a box of snuff and a stick to chew it with and you never hear a murmur escape their lips. Tobacco is indispensable. Old and young, male and female, are wedded to it. I have known of an old gentleman working all day for fifty cents and spending forty cents at night for tobacco for himself and wife and nine children.

They seem to be without a standard in the land. They live so isolated, and have measured themselves by themselves until they have lost all idea of accurate judgment. Morality and sobriety are hardly looked for, even among church members and ministers. "Religion may be up to fever heat, while morality is down to zero." People "confess," as they call it, and join the church, and in their entire life thereafter you could never know any difference.

They are satisfied if their names are on the church book. I don't think they ever question their eternal salvation after they are once inside a church. If a person dies without having joined a church his friends frame some theory on which they rest their hope of his salvation. A young man was shot a little while ago in a drunken broil. As he fell mortally wounded he cried, "Oh, Lord!" His mother is sure he is safe because he called on the Lord. They have no conception of *living* religion. They have no prayer or conference meetings. Aside from our own I doubt if there is a prayer meeting nearer than Berea, seventy miles away. There is no family prayer in all the land. I asked my class of boys, twenty or more in number, how many had ever heard their mothers' voice in prayer. Not one of them could raise a hand. At another school I asked a still larger class the same question, and only one girl raised her hand. There is no gathering of the little home nestlings together and instructing them—no Bible instruction given in the family. It has ceased to be a wonder to me, to ask nearly grown boys some of the most simple Bible questions, and hear them answer, "I don't know."

An M. E. minister in one of his pastoral visits took occasion to dwell with some stress on the blessedness of *walking in the light*. The mother showed how she literalized by promptly remarking, "Yes; I've told John I wanted a hole sawed in this end of the house, but he won't do it." During the same call he asked a young lady if she was preparing to go to judgment. She replied, "No, I reckon I won't go. If I do I'll have to walk, for we hain't got but two nags, and Rachel and Becky always ride them."

The prevailing churches are the Reform or Campbellites, the Methodists, and the Missionary and Anti-Missionary Baptists. The latter church is strong all through the mountains. They are bigoted and ignorant, and boast that their knowledge comes direct from the throne, and they have nothing to do with man-made theories, as they call education. Their preaching is a sort of canting reiteration of the text and what few Scripture verses they chance to know and some hackneyed expressions. They are great on arguing, and it would be laughable if it was not so pitiful to hear the profound questions they discuss. Last season one of these preachers nearly broke up one of our mission Sunday-Schools, which we could attend only each alternate Sabbath. In the passage that reads "And anon they tell Him," he contended that A-non was an angel, and *they* referred to the angel A-non. Each Sunday when we were not there that important question had to be discussed.

One of these same preachers took his children from school because they were taught the heresy in geography that the world is round. They do all they can to prejudice the people against our work. They call our religion railroad religion. They are great barriers in our way. Still we have been cheered this year to see that their hold on the young people is loosening, and we are getting their hearts in spite of the protests of their parents. One of our mission Sunday-Schools, which has averaged this season one hundred, is composed almost entirely of young people and children, seldom ever a parent there.

The Smith American Organ Co. have honored God and themselves, and will ever be held by some hearts in grateful remembrance by their gift to that society of a new organ. I have some times thought, as I have heard the young voices ring out with such enthusiasm, that, though critics might smile at our endeavor, Heaven would not disdain our offering of praise. The dingy low walls, the glassless windows, the tobacco besmeared floor, become transformed to a holy temple, where God deigned to make visible His presence, and it has been a sacred place. Our hope of this people centres largely in the young. If it were not for them, we could not feel it right to stay among them.

Another barrier to be overcome is their habits of worship. They have meetings but once a month during the summer and none at all during the winter. When they have service it is more for a visit than worship. Their churches are rough log houses, and so small that the greater part of the congregation remain out of doors. Four or more ministers are always in attendance, and all must preach. The congregation expect a tiresome time, and from the first are restless. They go out and come in, and they keep a constant march to and from the water pail, which usually sits on the desk in front of the speaker. Several grown people at a time will be standing waiting on each other at the pail. The speaker seems to be used to such things, and not at all disconcerted. Nearly all their services are funeral services for those who may have been dead for years. They bury their dead the same day or the day following death. They have no religious service, except a prayer at the grave, if there chance to be a minister present. Generally about a year after death, but often from five to fifteen years after, they have the funeral sermon preached.

In regard to healthfulness of our mountain home, we have felt somewhat disappointed. Up so high, with nice springs and spring streams, one would expect a healthy climate. On the contrary, almost every one is ailing. Coughs and colds are universal. It is no wonder the natives are unhealthy; their habits of living would seem to prohibit health. They eat corn bread or hoe cake and bacon; some have flour, but it is always made up into hot biscuit, shortened with lard. They have this, with little variation, three times a day, 365 days in a year. In summer, green beans cooked with bacon is added to the bill of fare. Of course the blood becomes impoverished, and almost every one has scrofula. Calomel and pills are the great panacea for all their bodily ills. Pills are brought on by the quart, and sold by the merchants like any other commodity. Cleanliness of the person is an unheard of luxury; I doubt whether they ever bathe. Children come to the table with unwashed faces. They are put to bed with the same clothes they wear during the day. Then add to all this the fact that tobacco is used almost from the cradle, and whiskies and toddies from the time the poor child opens its eyes to this world, and it's no great marvel that gray-haired men are exceedingly rare, and it's the "*old man*" and the "*old woman*" when one has reached the age of twenty-five.

Now comes the question, What are we doing for the people? We have been with them nearly two years, and this has been our effort from the first, to get them to see that religion is a life rather than a sectarian belief. We have sought to impress upon them that joining a church is not Christianity. We have succeeded in getting a few to take part in our prayer meetings, and we have the assurance that *all* the people are awaking to the fact that God has some demands upon them. We have from the first kept up regular Thursday night prayer meetings; have had good attendance, but often only Mr. Myers and myself to take part in them except as others read Scripture verses.

On the Sabbath we have Sunday-school at 9:30. Average attendance, 100; preaching at 11. I hasten home, saddle my horse, and ride six miles to the next railroad station (Pleasant View). Here I have met 100 or more young people. I have been surprised that in a land where a woman isn't expected to *know* anything, or *be* anything but a doll or a drudge that there has been so little prejudice against my school. Some, of course, have thought a woman entirely out of her sphere to undertake such work and have taken occasion to remark to my friends: "Why, Mrs. Myers opens the school by prayer, just as Mr. Myers would. I don't know but it's all right, but it don't seem just the proper thing for a woman to do."

Mr. M. has a mission in South Williamsburg or the mills, where numbers of chil-

dren are growing up in the midst of gambling and shooting. Prof. W. has, about the same hour, a school two miles out in another direction. At night we have services again in Williamsburg. At these services we have more than can get into the house, and many are obliged to leave for lack of accommodation. Tuesday nights we go to Pleasant View and help them learn the Gospel Songs. Each alternate Wednesday evening, church socials; each alternate Friday afternoon, Band of Hope; Saturday evening, choir drill; Covenant Meeting once a month on Saturday afternoon.

Mr. Myers has preached during the year beginning with Oct. '82, one hundred and forty-two sermons. The services, together with the other public services just mentioned, have amounted to three hundred and forty. Have attended fifty or more meetings conducted by others. We spend all the remaining time our strength will permit in calling at the homes.

We have a neat modern church nearly finished, and so far without foreign help. But no one knows what an effort has been required. Mr. Myers would announce a working bee to draw stone or any such work; would try to enthuse the people as he has so often done in the North. But when the time would come he has worked all day alone. We have learned at last that this people don't enthuse.

We are hard at work in our high-school enterprise. We have Prof. and Mrs. W. and Miss G., all from the North, with us. We hope to get a school, the good influence of which will never die out of these mountains.

These are peculiar people. What I have said of them has reference to the *general* class of society. But there are some who seem of better stock, who are shrewd, keen, far-sighted people. You cannot find their superiors in *native* ability in any country. Though often lacking in culture and morality, they still hold a wide influence over the rest, so that something besides goodness is required in those who wish to come among them as helpers. There must be ability to adapt oneself to these widely diverse conditions. One needs wisdom and tact to get along with the shrewdest, and such a love for souls that he can come with a helping hand to the most degraded, nor be discouraged if, with a heart brimful of sympathy, he reaches the hand a long time only to see it rejected by those most in need.

The work is a work of time. The majority of the people are unstable, thriftless improvident and ignorant. Slavery left its blight of impotency and profligacy upon them. They come and go as did their fathers a hundred years ago. Their tools and utensils are the same their great-grandparents used, and they are content with them. We never worked harder and saw less result in the conversion of sinners than while in Kentucky, and yet never felt more satisfied that we were where God wants us, and doing an important work. Unless these people have help they will prove a fretting leprosy in our nation.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

BY MISS IDA M. BEACH.

No small part of the work undertaken by the A. M. A. is that among the colored people of the South. Perhaps we may judge something of how vast this work is in itself, and how far-reaching in its results, if we consider for a few moments the numbers and condition of the colored people. Twenty years ago about 4,000,000 people were liberated from bondage, with all the evils resulting from the system of slavery resting upon them. There was great rejoicing among lovers of freedom when the Proclamation of Emancipation was issued. The slaves themselves, wild

with joy, shouted, "We're free! —We're free! The year of jubilee has come!" Free! yes, free! but with the burdens of manhood and womanhood suddenly thrust upon them. Freedom brought the right and opportunity of establishing homes. Glorious privilege! But do we not all know how much good judgment and wisdom and thought and planning it takes to maintain a *true home*? Freedom gave them the right of keeping their little ones and seeing them grow to manhood and womanhood, but oh! how much of patience and God-given power it requires to train the little feet to tread the right way!

Four million people, half civilized, uneducated, untrained, with the judgment and reason of children, hitherto knowing little of the ways of the outer world, suddenly brought into life's conflicts! What an amount of instruction they needed!

Right here the American Missionary Association stepped in and assumed the work of training these people. Christian men and women, filled with love for the Master, went down among these lowly ones. They carried the Gospel of Jesus Christ, established schools and churches, teaching in the open air, or in rude huts and deserted cabins. For twenty years this work has been carried on, and much good has been done in the name of the Lord. But to-day there are between six and seven million colored people in our Southland. The work of the A. M. A., together with all done by other societies and by students going forth from the colleges as teachers, as yet scarcely begins to reach this great number.

Their first need is to be Christianized, for this alone lifts them up and gives a desire for better things. It is the religion of Jesus Christ alone which has given to us our highest estate. How much we owe to the training of Christian mothers! Let us pity and stoop to lift up these ignorant ones. Send out those who can carry the glad tidings and point to the Lamb of God, who taketh away the sin of the world.

Let us do all we can to teach them what the pure religion is. But we cannot stop here. We must teach them how to use it. "Woman's work for woman," surely, for this must be done in the homes.

Freedom gave them the *right* to establish homes! They did the best they knew how, many of them, but they needed teaching—they need it to-day. They must be taught thrift and industry, and cleanliness and order. They want some one to come to them and help them to transform their huts into homes. Could you see their rags, their ugly, misshapen garments, you would agree with me that the women and girls greatly need to be taught the use of the needle.

Of course Christian schools need to be multiplied among them, where the rudiments of an English education shall be thoroughly given, where sewing and cooking, the care of the house and the care of the sick shall be carefully taught the girls, where the boys may learn the use of tools and all that pertains to good farming.

Our stronghold is the children. We can never eradicate the evils existing among the older generation. Slavery left too much ignorance and superstition to ever be driven from the minds of those who lived under its sway. But we are responsible for the coming generations.

The American Missionary Association aims to reach the young and meet their needs by the workers sent out.

Perhaps our work in Savannah will be illustrative of that done in many other parts of the field. We have there established a church and school. There are now in school over 200 pupils. The majority of these remain long enough with us to obtain a good common-school education. We have also a normal grade, where methods of teaching are taught those who desire to fit themselves for teachers.

Besides this we have fitted up a sewing-room, where the girls learn every part of sewing and repairing, cutting and basting. Many schools have shops for boys ; we look forward to the time when we may be able to have them, too.

We are just establishing a reading-room. Those who have read Prof. Salisbury's article in the November MISSIONARY understand how much this is needed. In our present circumstances we arrange it so that all pupils of higher grades have a daily reading hour, with teacher to direct. Then once in two weeks the older pupils meet for a social reading.

In our devotional exercises and school prayer meetings we aim to assist them in a knowledge of true religion. Last year we observed the Week of Prayer, and in the daily meetings held for several weeks some found the way to Christ and Christian life. Our Church and Sunday-School work reaches many who are not connected with our school. We have a devoted missionary who spends her time in visiting the parents and children in their homes, ministering to the wants of the sick and needy, and holding Bible and Missionary meetings.

This is a bare outline of our work. I presume many of you are saying. "Have there been no results during these last twenty years?" Oh yes, we have a bright side to the picture. When we are tired and discouraged, and wonder if harvest time will never come, we go to some of the pleasant homes where great changes have been wrought. We point to a scholar and tell her past history, and then thank God that the seed sown found a lodging place and good soil.

In the cities when the large schools are, and where there are fair public schools—where there is constant contact with civilized life, many of the colored people live well. Yet there may be a neat, cosy home just across the street, and a few doors beyond, a wretched hovel.

In the country, when the "Teachers' Home" and little school house are built beside their log cabins, they catch a glimpse of better things than they have known. The modest house, freshly painted, with the neat, cosy rooms inside—very simple and plain to us—seems like a palace to them. They begin to want the same. The children go to school and come home with wonderful things to tell. Faces and hands become clean, the woolly heads are more carefully combed, rents are mended, the girls put on clean collars.

The missionary shows the women how to fashion home-made lounges and stools, they are covered with some bright calico, the floor is scrubbed white, and they begin to live. The teacher says that they must work if they want to have homes, money begins to be saved, and before you know it little frame houses are going up beside the old cabin. A good horse or mule, with a bright shiny buggy, takes the place of the old steer and cart.

Yes, indeed, much has been accomplished. But we had very few workers in the early days among four million people, although just as many as could be supported with the means furnished, and to-day, among nearly seven millions, we have but 336 workers.

Millions sit in darkness right here in our own land. A mighty work is to be done, and the work in Africa must be done largely by these people, too.

We need more money ; Christian men and women to go forth, and Christian men and women who are willing to send them. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

REPORT OF THE SECRETARY.

The information from the field, to which you have listened, explains to you the necessity for the organization of a Bureau of Woman's Work. It was organized in April, 1883, for the purpose, as was then stated :

1. To give information to the ladies in the churches of the variety of work sustained by the Association and to assist in devising plans of help.

2. To promote correspondence with churches, Sabbath-schools, missionary societies or individuals who will undertake work of a special character, such as the support of missionaries, aiding of students, supplying clothing, furnishing goods, and meeting other wants on mission ground.

3. To send to the churches, conferences or associations desiring it, experienced and intelligent lady missionaries to address them, giving fuller details of our methods of work.

It was believed that the growing interest on the part of the ladies of our churches, and their evident disposition to aid more effectively in the elevation of women, particularly the women of the South, called for such a department. Already the ladies of one State had organized the "Woman's Aid to the A. M. A.," that they might have their definite line of work in the support of lady missionaries, and inquiry had been made by many how best to assist in this work.

It was recognized that in no other way could a general interest be awakened and maintained so well as by giving direct information from the field, and the twenty years' experience of the Association in the South, during which time more than 3,000 different ladies had been employed as missionaries and teachers, the knowledge gained of the peculiarities of the field and best methods of reaching the people, and the thorough organization of the different departments of labor in home, school, and church, prepared us to bring before the ladies the information necessary, and to offer most excellent opportunities for special work for women. The ready response to this movement confirms the wisdom of the step, and we trust that ere long the Bureau will open new avenues of usefulness to the ladies of the churches, and give enlargement and efficiency to the work in the field.

Immediately following the organization of the Bureau, Miss Rose Kinney, of Oberlin, O., for many years engaged in the Southern work, and recently located in one of the dark corners of the field, McIntosh, Ga., was detailed for service in the North. She spent about six weeks in Ohio, Michigan, Illinois and Iowa, addressing ladies' meetings at the General Associations, and with good results. In June the Secretary of the Bureau was present at the State Conferences of Vermont and Maine, and gave information of the work in the field, resulting in the appointment of a State Committee of ladies in Vermont, to secure funds for the support of a missionary. Early in September Miss Anna M. Cahill, for nine years connected with Fisk University, Nashville, Tenn., was detailed for special service, and has recently attended a series of meetings in Michigan and Illinois.

It is our purpose thus to bring the work before the ladies whenever and wherever opportunity is given, through different teachers and missionaries whom we may be able to spare temporarily from the field.

Within the year just closed, Sept. 30, the Association has had special aid from ladies North in the support of seven missionaries, as follows :

Ladies of Maine, support of Miss Lunt at Selma, Ala., and Miss Farrington at Wilmington, N. C.	\$675 00
Ladies of First and Second Cong. Churches, Oberlin, O., support of Miss Stevenson at Atlanta, Ga.	387 00
Ladies of Illinois, support of Miss Clark at Mobile, Ala.	214 46

Ladies of Wisconsin, support of Miss Jillson at Montgomery, Ala.....	254 33
Ladies of Congregational Churches, Chelsea, Mass., support of Mrs. Steele at Chattanooga, Tenn.....	488 81
Ladies of Iowa, support of Miss Gerrish at New Orleans, La.....	406 45
Total.....	\$2,426 05

In this connection we would mention also that a lady missionary, Miss Clary, at Beaufort, S. C., was sustained to the amount of \$300 by the Sunday-school of the Central Congregational Church, Brooklyn.

Supplies in the furnishing of Mission Homes and dormitories have been recently furnished, and there is very marked increase of aid in the furnishing of clothing, both new and second-hand, for the benefit of students who are struggling in the greatest poverty to obtain an education.

While, therefore, but a few months have elapsed since the organization of the Bureau of Woman's Work, its advantage is already manifest.

Since the field of missionary operations in our own country is large and diversified, and three leading societies exist, each having its distinct and important work,—viz.: The New West Education Commission, the American Home Missionary Society, and the American Missionary Association—no effort has been made by the American Missionary Association to organize local societies auxiliary to itself; but that a society should exist in every church, able to co-operate directly with this Association in its great work for the Chinese, the Indians, the negroes and the needy whites of the South, seems apparent.

To this end we urge upon the ladies, organization, as helpful to systematic giving, and to facilitate such movement we present a form of constitution for a co-operative society, that may be open to the call from all parts of our country. This we greatly prefer as avoiding complication and preserving fellowship and unity in the home work. Such is the pressure of claims upon us, however, through the needs of our field, that except as such opportunity is afforded for aid to the Am. Miss. Assoc., we feel that we may be constrained to ask for organization auxiliary to the A. M. A. exclusively—for the women and children of 6,000,000 of colored people of the South alone presents a field for missionary work in the elevation of women, which we must not ignore, from the responsibility of which we cannot escape.

We are just now entering upon a new year of work. Of the 175 ladies appointed to the various departments of missionary labor, twelve are engaged for special home visitation among the people. You can see at a glance that this number is insufficient for that line of duty. Although our teachers are missionaries, and accomplish much through the schools and various agencies set at work for the elevation of the people, yet we ought to have at least one experienced and efficient woman at every mission station, whose entire time should be given to special work in the homes of the people. Not only do we desire this, but the most urgent appeals are sent us from the field for help of this kind, not instead of that which we are doing in school and church, but supplementary to it, as necessary in securing the results we seek. Already fifteen applications are before us for lady missionaries to work in the homes, and we wait only for the women of the North to furnish us the necessary funds. As fast as we receive pledges of support the missionaries will be sent out.

May the heart of every Christian woman be quickened to new impulse for the development of womanhood in those in our own land, so degraded and helpless!

FORM OF CONSTITUTION OF WOMAN'S MISSIONARY SOCIETIES.

ART. 1. This Society shall be called the Woman's Co-operative Missionary Society, ——— Church.

ART. 2. Its object shall be to co-operate with the established missionary societies of the Congregational churches of America, in diffusing missionary intelligence, increasing interest in prayer, and in raising funds for missionary work in this country.

ART. 3. The officers of this Society shall be a President, a Vice-President, a Secretary, a Treasurer, and an Executive Committee of ——— members. The Treasurer shall keep separate accounts for the different societies co-operating, or, if preferred, a Treasurer may be appointed for each.

ART. 4. Contributors to this Society may designate to which branch of missionary work they wish their contributions applied. Undesignated contributions may be assigned by vote of the Executive Committee.

ART. 5. Any lady may become a member of this Society by contributing a sum not less than one dollar annually, or ten cents monthly. Gentlemen elected at any regular meeting may become honorary members by the payment of ——— dollars.

ART. 6. ——— members present at any regularly called meeting shall constitute a quorum for business.

ART. 7. Meetings shall be held monthly, at which the Secretary shall give information of the work of the various societies assisted. Special meetings may be called by the officers and Executive Committee. Meetings shall be opened by devotional exercises.

ART. 8. A vote of two-thirds of the members present at any regular meeting shall be requisite for making any change in this constitution.

THE BUREAU IN THE WEST.

BY MISS ANNA M. CAHILL.

One main object of the Woman's Bureau, as stated at the time of its organization, is to diffuse information among the ladies of our churches, as to our work in its various departments.

The carrying out of this purpose led to my eight weeks of itineracy among the conferences and churches of Wisconsin and Michigan.

If I went to inform I went also to learn—to see how fares our cause in these churches. Especially I sought to learn how strong a hold the work of the American Missionary Association has upon the sympathy and effort of the Christian ladies of that section, what organized system of helpfulness they already have in this line, or what in their judgment can be done and will be done toward incorporating this work in their regular plan of missionary operations for each year.

As I expected, I found the interest in our cause in various stages of development. It is not strange that in some places the ladies did not even so much as know that there was a Woman's Bureau. The Bureau is in its infancy, and the fact of its existence has not yet taken hold of us all in any practical way. In many churches—not by any means always the larger ones—I found an intelligent appreciation of the needs and claims of the South.

We have had many workers from these States of the West, or rather of the Interior, and when I had the pleasure of going into a community that had sent out one or more to the work in some part of our field, I found always an enthusiastic interest and a warm response to my appeals.

My introduction to the warm-hearted Christian people of Wisconsin was at the

State Association, met at Racine Sept. 24. Finding on my arrival a large representation of ladies gathered to celebrate the anniversary of their Foreign Missionary Society, I felt sure that there must be also an active sympathy for the work in our own land, and I was not disappointed. On the following day, at a special gathering of the ladies, a State society was organized, whose range of objects should include all the benevolent societies of our denomination, working in this country, leaving conferences and local organizations at liberty to contribute through one treasurer or several treasurers, to any of these societies.

After attending this "gathering of the tribes" it was my privilege to go by invitation to a few of the towns in southern Wisconsin. Of course the State organization has not yet stretched out its arms over the State in the formation of local societies. I can but think that Beloit, Whitewater, Geneva and Kenosha will be among the first to take definite steps in this direction. Wisconsin has by special contributions from her ladies supported a missionary in the South for several years and is still doing so. When through regular channels of organization they shall make this a part of their regular yearly charity, the arrangement can be more permanently relied upon by the Woman's Bureau. Many, I think, will endorse the sentiment of a prominent lady in Michigan who said to me: "I think the ladies of each one of these Western States ought to support one or more teacher-missionaries under the Association."

On the 9th of October, at Grand Rapids, I joined the representative of the Woman's Department of the American Home Missionary Society, with whom the longer tour of six weeks was to be made in Michigan. We were then on our way to the Grand River Conference at Allendale, where we found a hearty welcome. In this Conference there is a branch of the State Woman's Home Missionary Society, a society already more than a year old and organized on the same broad platform as that adopted in Wisconsin.

Before the meeting of the Southern Michigan Conference we were able to visit, in rapid succession, the churches at Middleville, Vermontville, and Olivet, in all of which an evident sympathy in the various forms of our work led me to hope that increased effort might result from this new presentation of our needs.

In the Southern Conference we found also a branch organization, union in its character, and so efficiently officered that all is likely to be done that can be accomplished through it. Nowhere did I find stancher friends for our Christian educational work in the South than in this conference.

At this point a short break occurred in our Michigan tour. A rapid journey brought us to Lake City in time to spend one day at the Minnesota State Association—just to grasp the hands of our Minnesota friends and be assured of their continued helpfulness. The Woman's Home Missionary Society voted that at the next annual meeting the constitution should be reconsidered, with a view to enlarging its borders and including all the benevolent societies of our home work. The giving of a year's notice before any change can be made is required by the constitution itself.

We took up the work in Michigan again at St. Joseph, and from there went to the Kalamazoo Association. We found here, as elsewhere, that these autumn conferences are generally held with the smaller and less accessible churches, where the attendance of ladies is necessarily limited, and we must, therefore, give our message to the pastors, charging them with the responsibility of carrying it to the ladies of their churches.

Before the next conference we were able to take in our plan the central points, Jackson, Ann Arbor, Flint and Lansing, and when we went up from there to

Nashville to the Marshall Conference we felt that we were meeting old friends in the pastors and people, at whose homes we had already been.

Another tour through Kalamazoo, Allegan, Owosso, Port Huron, St. Clair, Detroit, Union City and Chelsea brought us much the same experiences as before.

We came finally to the large Eastern Conference, which was to be our last place of labor in Michigan. The ladies of this Conference, though not yet organized for home work under the State society, for several years supported a missionary in the South, largely through the personal effort of one active lady, who made this special collection her care. With the closing of this Bureau visit to the ladies of Michigan the work is left in their hands—not to be forgotten by them, but to be developed and strengthened until there shall be a rich annual fruitage of effort and practical result.

CHILDREN'S PAGE.

CHRISTMAS GIVING AT MYSTIC, CONN.

REV. CHARLES H. OLIPHANT.

The Editor has asked me to give some account of the way our Sunday-school behaves itself at Christmas-time.

There are two ideas about the Church; and as parents feel and think about the Church the children will be pretty sure to think and feel about the Sunday-school. One conception of the Church is that it is a kind of receptacle for pious people. When one becomes "good enough" he is expected to get into this receptacle and there be acted upon by the means of grace. It is one of the mischiefs of this notion that it seems to excuse laymen from any active part in Christian work, if only they are regular attendants upon divine service. So, many people come to the preaching and the praying as if there were nothing for them to do, nothing either great or small. Such members may be said to be found in the "passive voice."

The other and better notion is that the Church is not a receptacle, but an engine; not a box for Christians to get into, but a "body" for them to operate, and through which Christ can act upon the world of to-day. According to this view, the minister is not the only member whom the Master has called into His vineyard, the ideal Church is not so much a company of sheep as a company of soldiers; the congregation comes together not simply to "hear Mr. ———," but to organize for work. This may be called the Church's "active voice." I cannot (within the verbal limits assigned me) measure the miles of distance which lie between these two views.

The same confusion of thought prevails in the Sunday-school. We know how the small boy finds that Sunday-school the most attractive (and that teacher the "nicest") whose Christmas-tree pays the largest dividend.

When I came to my present field of work it had been the immemorial custom to have a tree and a treat for the children of the school. After a year or two of competition with other schools in making it "worth while" for children to attend our own, we "braced up" and put the question to vote whether we would make the Christmas festival a feast for ourselves or a feast for others; whether we would have our school at this time a dispenser of sweetmeats and ourselves the beneficiaries, or dispense a gift instead to some more needy servants of the Master, who had no parental pocketbook to tap; no good things to give away. To the



CHILDREN BEARING CHRISTMAS GIFTS

surprise of all the vote was unanimous against the old, and in favor of the new, way. There was much misgiving as to results. Many confidently predicted that the offerings (each class was invited to bring its own in a sealed envelope) would be microscopic. It was distinctly understood that no money—not the smallest sum—was asked from those who disapproved the plan. Teachers were urged to dissuade their classes from perfunctory gifts. Inquiring next for a suitable object, we were advised by the Home Missionary Society of a poor servant of theirs in a Western State, whose poorer and more to be pitied wife was the mother of seven children. We put her to vote, and she was promptly and unanimously chosen. With the introduction into the plan of a personal element, enthusiasm began, and it became evident at once that there was to be sharp rivalry between the classes as to the size of their gifts. At length came the Christmas Eve concert, and with it a bright, full company of children. They never looked so happy, and every one of them knows that he never was so happy on such an occasion, as when, class by class, the offerings were handed to the Superintendent. With each of these a passage of Scripture was recited. It became only too evident, as the pile within his hand increased, that the prognostications of those who were sure that an old Sunday-school could not be taught new tricks were false. We are a small school—only 80 scholars—but the class offerings on this occasion footed up twenty-eight dollars and some cents. A letter was accordingly written and the money inclosed to the wife (this was the best part of it, for we were sure that the minister could not then, as ministers will, mistake the remittance for a portion of his salary), who was asked to purchase with the amount some article or articles of which she was individually in need. The letter which came back to us after a week made those who heard it read in open school clear their throats and wink away an inevitable tear. It revealed (among other things) the fact that this poor servant had hitherto made all the clothing for seven children with the bare needle. Now she has a sewing machine. We all think, but none more fervently than the children, that the memory of a few oranges, more or less—oranges eaten three years ago—would not compensate for the glad consciousness that life is easier every day in at least one prairie home. Thus we were led to translate the Beatitude pronounced upon the “giver” into our own experience, and we have its meaning in the continuous stream of happiness which many have felt at the remembrance of what our pen-nies wrought.

We have recently chosen an object for this year’s offering; for the practice of giving and not receiving at Christmas-time is now habitual with us. Dr. Pike has told us about Philip Page, the African lad now at Atlanta, seeking eagerly, but with insufficient means, such an education as will qualify him to go back to his people a missionary. We shall send him enough for his support for one, and perhaps for two months.

Let me urge those who may read these words to allow no seeming obstacle to prevent the putting in practice, in the schools to which they belong, of the plan here described. Do not fail to give the children for their Christmas gift the happiness that giving brings. Do not delay to teach the young by so simple a lesson the difference between the blessedness of giving and that of receiving. Identify by all means the aims and methods of the Church and Sunday-school. Let it not, even in a figure, appear to the child that the Christian attitude is one of idle enjoyment. No matter how small the gift, it is the *giving up* which makes us the Lord’s disciples.

RECEIPTS FOR NOVEMBER 1883.

MAINE, \$425.02.		West Randolph. Mrs. Susan E. Albin.....		\$6 00
Bangor. Central Cong. Ch. and Soc.....	\$250 95	Westminster West. Cong. Ch. and Soc.....	19 10	
Bangor. Central Cong. Ch. and Soc., for Dakota M.....	1 56	Winham. Cong. Sab. Sch.....	6 02	
Brunswick. Young Ladies' Missionary Soc. of First Parish, for Student Aid, Talladega C.....	15 00	MASSACHUSETTS, \$2,795.19.		
Eastport. Central Cong. Sab. Sch.....	5 00	Abington. "A Friend," to const. NA- HUM FULLERTON L. M.....	50 00	
Falmouth. First Cong. Ch. and Soc., 30; Second Cong. Ch. and Soc., 7.20.	37 20	Amesbury. Cong. Ch. and Soc.....	12 30	
Hiram. —, for Selma, Ala.....	1 75	Amherst. "A Friend," for Student Aid, Atlanta U.....	7 00	
Portland. State Street Cong. Ch., 50; Saint Lawrence Street Ch. and Soc., 11.17.....	61 17	Andover. G. W. W. Dove, for Student Aid, Atlanta U.....	25 00	
Wells. Ladies of First Cong. Ch., Bbl. of C., for Wilmington, N. C.....	16 00	Andover. Sab. Sch. of South Ch., for Student Aid, Fisk U.....	20 00	
Winthrop. Cong. Ch.....	15 39	Attleborough. Second Cong. Ch. and Soc., 90.72; incorrectly ack. in De- cember number from Vt.....		
Yarmouth. First Cong. Ch. and Soc....	21 00	Auburn. Cong. Ch., to const. REV. SAM- UEL D. HOSMER, L. M.....	47 67	
York. First Cong. Ch. and Soc.....		Boylston. Ladies' Soc. of Cong. Ch., Box of C., val. 16.....		
NEW HAMPSHIRE, \$715.46.		Boston. Pilgrim Soc. of Phillips Ch., for Student Aid, Fisk U.....	50 00	
East Jaffrey. Cong. Ch.....	20 68	Boston. Mrs. D. C. Holden, Bbl. of C., for Chattanooga, Tenn.....	10 00	
Dover. Mrs. A. Fairbanks, 7; Mrs. S. Foye, 5, for Student Aid, Atlanta U.....	12 00	Boston. "Cash".....	37 87	
Great Falls. First Cong. Ch.....	39 12	Boxford. Cong. Ch.....		
Haverhill. Cong. Ch. and Soc.....	15 63	Brookline. Mrs. Crafts, Books.....		
Hinsdale. Cong. Ch. and Soc., 9.33; Cyrus Newhall, 1.....	10 33	Brimfield. Ladies of Second Cong. Ch., for Freight.....	2 00	
Keene. Geo. E. Whitney.....	5 00	Brockton. Porter Ch. and Soc., "A Friend," 20 (adl.) to const. MRS. AL- PHEUS GURNEY and EVERETT C. RAN- DALL L. Ms.; Mrs. Mary E. Perkins, 5.....	25 00	
Keene. Ladies' Benev. Soc. of Second Ch., for McIntosh, Ga.....	2 50	Brockton. Mrs. Baylis Sanford, Bbl. of C. 2 for Freight, for Tougaloo U.....	2 00	
Lyme. Cong. Sab. Sch.....	10 00	Bradford. First Cong. Ch. and Soc., for Student Aid, Chattanooga, Tenn.....	101 00	
Marlborough. Freedmen's Aid Soc., 2 bbls. of C. val. 60, for Talladega C., 4 for Freight.....	4 00	BillERICA. Ladies of O. C. Ch., Chest of C., for Atlanta U.....		
Nashua. First Cong. Ch. and Soc.....	29 43	Bridgewater. Central Sq. Trin. Cong. Ch. and Soc. 40, to const. ANNIE M. Edson L. M.; Central Sq. Sab. Sch., 15.....	55 00	
New Ipswich. Children's 21st Annual Fair for benevolent objects.....	10 50	Brimfield. Ladies of Second Cong. Ch. and Soc., Bbl. of C., for Chattanooga, Tenn., val. 34.....		
Pembroke. Cong. Ch. (ad'l.), 5; Rev. D. Goodhue, 1.....	6 00	Cambridge. "A tithing".....	5 00	
Pittsfield. Box of Goods, by Rev. G. E. Hill, for Marion, Ala.....	5 00	Chelsea. Ladies' Union Home Mission Band, for Lady Miss'y, Chattanooga, Tenn.....	25 00	
Rindge. Cong. Ch. and Soc.....	25 00	Chelsea. Third Cong. Ch. and Soc....	12 67	
Tilton and Northfield. Cong. Ch. and Soc.	20 27	Chicopee. Second Cong. Ch.....	31 87	
Walpole. Cong. Ch. and Soc.....		Clinton. Woman's Home Miss'y Ass'n, to const. MISS ANNIE C. PIERCE L. M.....	30 00	
West Lebanon. "Children's Mission Band," Christmas Box, for Bird's Nest, Santee Agency, Neb.....		Delham. First Cong. Ch. and Soc.....	159 81	
West Lebanon. Bbl. of C., by Rev. T. C. Pease, for Marietta, Ga.....		Dorchester. Second Cong. Sab. Sch., (ad'l.).....	1 24	
	\$215 46	Duxbury. A. P. Ellison, Bbl. of C., for Atlanta U.....		
LEGACY.		East Bridgewater. Mrs. S. D. Shaw....	3 00	
Franeestown. Estate of Mrs. Harriet F. Downes, by Geo. E. Downes.....	500 00	Florence. Florence Cong. Ch.....	15 81	
	\$715 46	Fitchburg. Calvinistic Ch. and Soc....	160 87	
VERMONT, \$175.05.		Gilbertsville. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	50 00	
Barnet. Cong. Ch. and Soc.....	48 13	Hatfield. Cong. Ch.....	58 00	
Berlin. Ladies' Benev. Soc., Bbl. and Box of C., for Talladega C.....	5 00	Haverhill. Algernon R. Nichols, for Student Aid, Talladega C.....	35 00	
Brattleborough. H. Halsey, for Student Aid, Talladega C.....		Haverhill. Sew. Soc. of No. Cong. Ch., Bbl. of C. val. 75 37, for Tougaloo U.....		
Manchester. Mrs. A. C. Reed, Bbl. of C., for Atlanta U.....	10 00	Holliston. "Friends," 15.97; Mission- ary Concert, 4 03, for Student Aid; "Friends," Shoemaker's kit, val. 10, Shoe-lasts and clothing, for Talladega C.....	20 00	
Norwich. Cong. Ch. and Soc.....	3 00			
Randolph. Mrs. Mary K. Nichols.....	11 25			
Rupert. Cong. Ch. and Soc.....				
Saint Johnsbury. Mrs. V. M. Howard, 25; Mrs. E. D. Blodgett, 25, for Student Aid, Fisk U.....	50 00			
Swanton. H. Stone, wife and daughter.	5 00			
Vershire. Luella D. Carpenter.....	1 00			
Worcester. Cong. Ch. and Soc.....	10 55			

Hyde Park. Heart and Hand Soc., 25; First Cong. Sab. Sch., 15, for <i>Straight U. furnishing</i>	\$40 00	Worcester. "A Friend," for <i>Student Aid, Talladega C</i>	\$100 00
Ipswich. First Cong. Ch. and Soc., 9.31 and Bbl. of C.....	9 31	Worcester. Plymouth Ch. Sab. Sch., for <i>Student Aid, Talladega C</i>	8 66
Lawrence. "E. F. E.".....	5 00	Worcester. Infant Class Piedmont Sab. Sch. for <i>Student Aid, Atlanta U.</i>	30 00
Lee. Cong. Sab. Sch.....	75 00	Worthington. "An Aged Lady," by Rev. F. S. Huntington.....	10 00
Leominster. Orthodox Cong. Ch. and Soc.....	26 45	Yarmouth. Ladies' Sew. C. of First Cong. Ch., Bbl. of C., for <i>Chattanooga, Tenn.</i>	20 00
Lexington. Hancock Ch. and Soc.....	24 75	— "A Friend".....	20 00
Ludlow. Cong. Ch.....	35 16	RHODE ISLAND, \$337.80.	
Malden. Trin. Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	25 00	Kingston. Cong. Ch.....	22 91
Medfield. Ladies of Second Cong. Ch., Bbl. of C., 3 for <i>Freight, for Savannah, Ga.</i>	3 00	LEGACY.	
Melrose. Orthodox Ch. and Soc.....	60 77	Providence. Estate of Sarah P. Phillips, by T. Salisbury, Adm'r.....	314 89
Middleboro. Central Cong. Ch. and Soc.....	56 59	CONNECTICUT, \$1,972.41.	
Monson. Cong. Ch. (12 of which from Mrs. H. Dewey's class, for <i>Howard U.</i>) Newbury. First Parish, 2 Bbls. of C., for <i>Tougaloo U.</i>	37 00	Branford. Rev. C. P. Osborne.....	\$10 00
Newburyport. North Cong. Ch. and Soc., 36 83; Prospect St. Cong. Ch., 29.50.....	66 33	Brookfield Center. Cong. Ch.....	14 81
Newton. Ladies' Freedman's Aid Sew. Cir., Bbl. of C., for <i>Macon, Ga.</i>	51 06	Che-hire. Cong. Sab. Sch., for <i>Sab. Sch. Work, Marion, Ala.</i>	25 00
Newton Center. First Cong. Sab. Sch., for <i>Student Aid, Chattanooga, Tenn.</i>	100 00	Covenry. First Cong. Ch.....	41 93
Newton Lower Falls. "Friend," for <i>Student Aid, Straight U.</i>	50	Danbury. First Cong. Ch.....	12 00
Norfolk. Cong. Ch. and Soc.....	6 75	Derby. First Cong. Ch. Sab. Sch., for <i>Tillotson C. & N. Inst.</i>	10 00
North Amherst. Cong. Sab. Sch., for <i>Student Aid, Atlanta U.</i>	51 06	East Hartford. South Cong. Ch., 15; Mrs. E. M. Roberts, 5.....	20 00
Norwood. Cong. Ch. and Soc.....	5 14	East Woodstock. Cong. Ch. and Soc.....	25 00
Oxford. Ladies' Miss'y Soc., for <i>Missionary, Topeka, Kan.</i>	15 00	Ellington. Cong. Ch.....	26 14
Oxford. Ladies' Miss'y Soc., Bbl. of C., 2 for <i>Freight for Wilmington, N. C.</i>	2 00	Guilford. "A member of Third Cong. Ch." for <i>Student Aid, Tillotson C. & N. Inst.</i>	2 00
Palmer. Thorndike Cong. Ch.....	1 44	Haddam Neck. Cong. Ch.....	5 00
Pepperell. "Friends," Bbl. of C., for <i>Avery Inst.</i>	2 50	Hartford. Pearl St. Cong. Ch.....	84 41
Pittsfield. Mrs. Hurd, Bbl. of C., 2. 50 for <i>Freight, for Talladega C.</i>	2 50	Higganum. Cong. Sab. Sch., 31.43, to const. JOHN H. FREEMAN L. M.; Cong. Ch., 20.....	51 43
Randolph. First Cong. Ch. and Soc. (10 of which from Sab. Sch., for <i>S. S. work.</i>).....	143 00	Kensington. Cong. Ch.....	35 73
Rockport. Busy Bee Soc., by Sadie W. Butman, for <i>Student Aid, Talladega C.</i>	6 00	Killingly. E. F. Jencks.....	5 00
Rockport. "Pastor's Class," for <i>Dakota M.</i>	5 64	Lakeville. Children's Mission Circle, for <i>Student Aid, Atlanta U.</i>	50 00
Rockport. First Cong. Sab. Sch., 2 Bbls. of S. S. Exercises.....	30 00	Litchfield. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50 00
Shirley Village. Cong. Ch. and Soc.....	7 00	Meriden. First Cong. Ch., to const. CATHERINE C. HINSDALE, Mrs. WM. HOMAN, JOSEPH U. PRATT, E. B. COWLES, MARGARET LOGAN, LILLIAN B. SMITH, LUCY B. GRISWOLD, SALLIE E. COLLINS, JOHN WARREN and MARSHALL A. FOWLER L. Ms.....	300 00
South Abington. Cong. Ch. and Soc.....	50 05	Meriden. Center Cong. Ch.....	50 00
Spencer. Cong. Ch. and Soc.....	136 60	Middletown. First Ch., 25.29; "A Friend," 5.....	30 29
Spencer. Young Ladies' Mission Circle, Bdl. of C.....	30 00	Milton. Cong. Ch.....	7 13
Springfield. Hope Cong. Ch.....	3 00	Millington. Cong. Ch.....	5 00
Sunderland. Ladies of Cong. Ch., Bbl. of C., 3 for <i>Freight, for Atlanta U.</i>	49 83	New Britain. South Cong. Ch.....	7 00
Sutton. Cong. Ch. and Soc.....	13 54	New Haven. "A Friend, in commemoration of fiftieth birthday," 50; Mrs. Sylvia Johnson, 10.....	60 00
Taunton. Union Ch. and Soc.....	2 00	New London. Church of Christ.....	49 90
Tewksbury. Ladies' Benev. Soc., for <i>Freight, for Talladega C.</i>	2 00	New London. Mrs. B. P. McEwen, Bbl. of C. and Chest of Books, for <i>Talladega C.</i>	
Townsend. Ladies' Benev. Soc., Bbl. of C. val. 22.50.....	30 00	Northfield. Cong. Ch. and Soc., to const. MISS MARY McCALL L. M.....	51 02
Watertown. Young Ladies' Mission Band of Phillips Ch., for <i>Student Aid, Straight U.</i>	50 00	Norwalk. First Cong. Ch.....	75 41
Webster. Cong. Ch. and Soc.....	50 00	Norwich. Rev. W. S. Palmer.....	5 00
Westborough. Evan. Cong. Sab. Sch.....	50 00	Norwich Town. Charles B. Baldwin.....	10 00
Westborough. Freedmen's Mission Ass'n, Bbl. of C., 1. for <i>Freight, for Atlanta U.</i>	1 00	Putnam. "Missionary Workers" of Cong. Ch., for <i>Student Aid, Talladega C.</i>	25 00
West Medway. Cyrus Adams.....	10 00	Stamford. First Cong. Ch.....	44 69
West Newton. "A Friend," Bbl. of C. Weymouth. First Cong. Ch. and Soc.....	9 75	South Coventry. Cong. Sab. Sch., for <i>Student Aid, Talladega C.</i>	25 00
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Worcester. Plymouth Cong. Ch. and Soc. Soc., 163.26; Salem St. Ch., 94; "E. C. C." 20.....	277 26	Thomaston. Cong. Ch.....	30 50
		Thompsonville. First Presb. Sab. Sch., for <i>Straight U. Library</i>	6 61
		West Avon. "A Friend".....	10 00
		West Haven. Cong. Ch. and Soc.....	12 91
		West Hartford. Cong. Ch.....	5 50

Wethersfield. Rev. G. J. Tillotson, for Tillotson C. & N. Inst., Land.....	\$50 00
Westport. Amasa Warren.....	5 00
Winchester. Cong. Ch.....	8 02
Vernon Centre. Cong. Ch.....	31 98
	\$1,472 41

LEGACY.

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	\$1,972 41

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Clinton. Miss Cynthia Chipman, for Student Aid, Fisk U.....	5 00
Crown Point. Second Cong. Ch.....	5 00
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Ellington. George Waith.....	1 00
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Fredonia. Sab. Sch. of Pres. Ch., for Student Aid, Fisk U.....	50 00
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Hamilton. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	20 00
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Le Roy. Miss Delia A. Phillips, for Lady Miss'y, Topeka, Kansas.....	10 00
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Malone. First Cong. Ch.....	32 20
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Morristown. Cong. Ch.....	12 00
Munnsville. N. S. Hall, for Tillotson C. & N. Inst., Reading Room.....	5 00
New York. Pilgrim Cong. Ch., \$1.50, for Talladega C. and bal. to const. Dr. JOSEPH F. LAND, EDMUND L. CHAMPLIN and MRS. LOUISE S. AYRES L. MS.; Gen. Clinton B. Fisk, 30, to const. Miss FANNY GLEASON L. M.; "A Friend," 1; Harper & Brothers, 200 vols. School Books, val. 100.....	112 50
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Warsaw. Mrs. H. L. Booth, Pkg. of Papers.....	
Waterville. Mrs. J. S. Hitchcock, for Student Aid, Fisk U.....	5 00
Whitestown. S. Hoxie, for Student Aid, Talladega C.....	10 00
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Montclair. First Cong. Sab. Sch., for Student Aid, Hampton A. & N. Inst.....	35 00
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Upper Montclair. Christian Union Cong. Ch. (10.50 of which for Dakota M.).....	175 00
Raritan. Box of Papers.....	

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Andover. Cong. Ch.....	7 25
Bellevue. Cong. Ch., Collection 10.35, S. W. Boise 25., to const. REV. W. G. ROBERTS L. M.....	35 35
Berea. Mrs. Fred. Smedley, for Lexington, Ky.....	3 75
Cleveland. First Cong. Ch.....	24 29
Cleveland. Sab. Sch. of First Cong. Ch., for Student Aid, Fisk U.....	25 00
Cleveland. White Sew. Machine Co., Sewing Machine, for Straight U.....	
Farmer. E. M. Ensign.....	10 00
Geneva. Mrs. S. Kingsbury, "in memory of her daughter Madelin," to const. Miss EMMA A. JOHNSON L. M.....	30 00
Huron. Theodore Alvord.....	1 50
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Hudson. Cong. Sab. Sch., for Student Aid, Fisk U.....	5 00
New Lyme. Ladies' Miss'y Soc., for Straight U. Library.....	7 60
North Bloomfield. E. A. Brown, for Theo. Dept., Talladega C.....	100 00
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Peru. "Friends," for Student Aid, Talladega C.....	63 75
Ruggles. First Cong. Ch.....	6 23
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Strongsville. E. Lyman, bal. to const. Mrs. JULIA A. AVERY L. M.....	10 00
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Cable. Maria B. Holyoke.....	2 00
Camp Point. Mrs. S. B. McKinney.....	10 00
Chicago. New Eng. Cong. Ch., 40.53; Ladies' Miss'y Soc. of New Eng. Cong. Ch., 9.10.....	49 63
Dover. Cong. Ch.....	25 31
Dover. Ladies' Miss'y Soc., for Lady Miss'y, Mobile, Ala.....	10 00
Englewood. First Cong. Ch.....	10 00
Evanston. Cong. Sab. Sch.....	11 00
Farmington. Phineas Chapman.....	50 00
Freeport. L. L. Farwell, for Talladega C.....	10 00
Galesburg. Infant Class First Cong. Ch. Sab. Sch., for Student Aid, Fisk U.....	17 50
Galesburg. C. S. Halsey, case of medi- cines, for Talladega C.....	
Hampton. Cong. Ch.....	4 00
Jacksonville. Cong. Ch.....	49 30
Millburn. Ladies' Miss'y Soc., for Lady Miss'y, Mobile, Ala.....	25 00
Moline. First Cong. Ch.....	55 39
Naperville. Cong. Ch.....	17 40
Ottawa. First Cong. Ch.....	41 00
Onarga. "Gentleman".....	50
Providence. Cong. Ch.....	11 00
Rochelle. W. H. Holcomb, for Student Aid, Fisk U.....	90 00
Rochelle. "A Friend," for Tillotson C. and N. Inst., Reading Room.....	50 00
Sheffield. Etta M. Kingburn.....	3 27
Sparta. Wm. Rosborough, 5; Bryce Crawford, 5; D. P. Barker, 2; P. B. Gault, 1; J. Hood, 1; S. Alexander, 1; J. Alexander, 1; R. H. Rosborough, 1; L. Fulton, 50c.....	17 50
Sycamore. I. H. Rogers, for Student Aid, Fisk U.....	104 00

MICHIGAN, \$387.14.

Alamo. Ladies' Miss'y Soc.....	5 00
Allegan. "Friends," for Student Aid, Fisk U.....	50 85
Adrian. C. C. Spooner.....	5 00
Baldwin. Rev. S. B. Demarest.....	2 00
Church's Corners. Cong. Ch., 13.40, and Sab. Sch., 12.60; J. F. Douglass, 4; A. W. Douglass, 2; James Robbins, 2.....	34 00

Clinton. Sab. Sch. of Cong. Ch., for <i>Student Aid, Fisk U.</i>	\$9 60
East Saginaw. Sab. Sch. of Cong. Ch., for <i>Student Aid, Fisk U.</i>	34 00
Grand Rapids. Park Cong. Ch., for Rev. J. H. H. Sengstack.....	30 00
Greenville. Cong. Sab. Sch., for <i>Student Aid, Atlanta U.</i>	25 00
Halloway. James Vincent.....	10 00
Hudson. Young People's Benev. Soc., for <i>Student Aid, Fisk U.</i>	25 00
Kalamazoo. Mrs. Henry Montague, 5; Mr. Reimer, 3, for <i>Student Aid, Fisk U.</i>	8 00
Lansing. Plymouth Ch.....	21 74
Litchfield. Cong. Ch., 11.60; Ladies' Miss'y Soc., 11.20.....	22 80
Olivet. First Cong. Ch.....	6 63
Salem. First Cong. Ch., for <i>Fisk U.</i>	10 00
Saint Clair. Cong. Ch.....	42 37
Three Oaks. Cong. Ch.....	35 65
Union City. J. R. Blake.....	5 00
Vienna. Cong. Ch.....	4 50

IOWA, \$208.46.

Alden. Mrs. E. Rogers.....	2 00
Anamosa. Ladies Freedmen's Soc., Clothing, for <i>Straight U.</i>	
Bellevue. Ladies of Cong. Ch., for <i>Lady Miss'y, New Orleans, La.</i>	4 00
Chester Center. First Cong. Ch.....	40 00
Council Bluffs. Cong. Ch., for <i>Talla- dega C.</i>	50 55
Decorah. Ladies' Soc., Bbl. of C., val. 40, for <i>Straight U.</i>	
Des Moines. Ladies of First Cong. Ch., 3 Bbls of C., for <i>Talladega C.</i>	
Eldora. Cong. Ch.....	11 71
Grinnell. First Cong. Ch.....	16 00
McGregor. Young Ladies' Mission Band of Cong. Ch.....	17 00
McGregor. Cong. Ch., for <i>Lady Miss'y, New Orleans, La.</i>	18 00
Montour. Cong. Ch.....	32 60
Onawa. Cong. Ch.....	12 60
Staceyville. Miss P. D. Shattuck, bed- ding for <i>Straight U.</i>	
— "Hawkeye," for <i>Student Aid, Tal- ladega C.</i>	4 00

WISCONSIN, \$163.69.

Burlington. Plymouth Ch.....	15 00
Cooksville. Edward Gilley.....	5 00
Emerald Grove. Cong. Ch.....	13 50
Janesville. Cong. Ch.....	10 32
Kan Kanna. Cong. Ch.....	5 00
La Crosse. Mission Sch.....	15 00
Milton. First Cong. Ch.....	6 87
Madison. First Cong. Ch.....	50 00
Platteville. Cong. Ch.....	35 00
Shopiere. Sab. Sch., for <i>Student Aid, Straight U.</i>	8 00
Whitewater. Winchester & Partridge Mfg. Co., Corn and Feed Mill, val. 40, for <i>Tougaloo U.</i>	

MINNESOTA, \$62.69.

Detroit. First Cong. Ch.....	3 00
Glyndon. Union Ch.....	8 17
Minneapolis. Plymouth Ch.....	30 48
Rochester. First Cong. Ch.....	21 06

KANSAS, \$9.70.

Lawrence. Plymouth Cong. Ch.....	9 70
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NEBRASKA, \$107.25.

Nebraska City. Cong. Ch.....	7 25
York. Dr. Benjamin Bissell.....	100 00

ARKANSAS, \$6.00.

Little Rock. Tuition.....	6 00
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CALIFORNIA, \$20.00.

Arcata. "A Friend".....	20 00
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MARYLAND, \$129.22.

Baltimore. First Cong. Ch.....	129.22
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KENTUCKY, \$122.75.

Lexington. Tuition.....	\$87 50
Newport. F. W. C. Crane.....	5 00
Williamsburg. Tuition.....	30 25

TENNESSEE, \$2,195.53.

Nashville. Fisk U., Tuition, 886.93; Rent, 75.....	961 93
Knoxville. Cong. Ch.....	12 00
Memphis. Friends, for <i>Le Moyne Sch., Enlargement of Building</i>	1,000 00
Memphis. Le Moyne Sch., Tuition.....	221 60

NORTH CAROLINA, \$232.10.

Raleigh. "Friends," 2; Miss E. P. Hayes, 6 (of which 1 for <i>Freight</i>) for <i>Student Aid, Atlanta U.</i>	8 00
Wilmington. Normal Sch., Tuition, 219.10; Cong. Ch., 5.....	224 10

GEORGIA, \$450.05.

Atlanta. Storrs' Sch., Tuition, 244.05; Rent, 3; First Cong. Ch., 30.....	277 05
Macon. Cong. Ch.....	10 00
Savannah. Beach Inst., Tuition, 142; Rent, 10; Cong. Ch., 10.....	162 00
Woodville. "A Friend".....	1 00

ALABAMA, \$458.15.

Athens. Tuition, 63.90, "Student Aid," 20.....	83 90
Marion. Cong. Ch.....	10 00
Mobile. Emerson Inst., Tuition, 295.85; Cong. Ch., 1.20.....	297 05
Montgomery. Cong. Ch.....	20 00
Talladega. Talladega C., Tuition, 37.20; Cong. Ch., 10.....	47 20

LOUISIANA, \$207.00.

New Orleans. Straight U., Tuition.....	207 00
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MISSISSIPPI, \$1.00.

Jackson. Cong. Ch.....	1 00
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TEXAS, \$251.00.

Austin. Tillotson C. & N. Inst., Tuition.....	251 00
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—, \$25.00.

—Port Arthur. Rev. H. H. Robins, for <i>Talladega C.</i>	25 00
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INCOMES, \$933.03.

Avery Fund, for <i>Mendi M.</i>	575 00
C. F. Hammond Fund, for <i>Straight U.</i>	125 00
De Forest Fund, for <i>President's Chair, Talladega C.</i>	37 50
Howard Theo. Fund, for <i>Howard U.</i>	85 53
Income Fund, for <i>Straight U.</i>	20 00
Le Moyne Fund, for <i>Memphis, Tenn.</i>	50 00
Luke Mem. Sch. Fund, for <i>Talladega C.</i>	10 80
N. M. and A. Stone Fund, for <i>Talladega C.</i>	25 00
Yale Library Fund, for <i>Talladega C.</i>	4 20

Total for November.....	\$14,734 11
Total from Oct. 1st to Nov. 30th.....	29,977 09

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Subscriptions from Oct. 1st to Nov. 30.....	76 07
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CONSTITUTION.

ART. I. This society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association and every State Conference or Association of such churches may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting, five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

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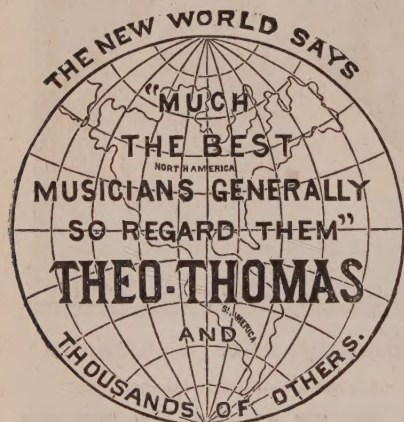
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